

With Music Tapes:

I asked Ruthie if you would mind or not. Sometimes it's difficult to become the center of attention. Not necessarily attraction, but - - (laughter). There's nothing to laugh about. - - - That is true because one focuses on such a person. And it becomes, from attention it becomes attraction when you know the reason. Because Peter's birthday is tomorrow. And as is customary, we have to commemorate it. I don't know what you do then in such a case, because you say, "Yes, I wish you well. I wish you a good year. May you grow older gracefully. May you continue your growth the way you have shown to do it this year, and may the Lord bless you."

But is that really what we want? What is it that you really would wish for a person? You know in the first place one has to care. Because if you don't care, then it is superficial. And perhaps to the extent that you really care, to that extent you will not only wish well, but you also put yourself under an obligation. Because the well-wishing may be dependent on many things that surely are taking place outside of yourself. And if you really mean it, you have to do something for yourself then to try in what respect can I create for such a person over the year that is coming, and a new year for him, - what can I do now over such a year? Not only to think of him. Can I help him? What is it that one can do to help?

Sometimes you can take a task. When the person is close enough, you might say, "For one month I will think of him every morning. I will try to visualize how he is, what he might do, what I think that he is going to do that day." And then you send at such a time certain thoughts. Because it has to be by means of thoughts in the beginning. After some time one can send different things. And it is possible to

send what might be called an atmosphere of that what in German is called "Verwandtschaftes-Seelen ", a soul-relationship, a connection. And when one works, one sends different kind of material.

And so I hope that you will think about that. And the thoughts will have to be changed, in my opinion, in a definite way. Because if you wish for a person a good year, you wish for him of course growth, growth in the right direction. But not only growth, - understanding and deepening of his life, a real truthfulness regarding the motivations that he has. And you wish also that he has the ability and the strength to overcome himself, so that he, at the time when it is necessary that certain things have to be thought out or perhaps wrestled with, that he then will be able to cope with it; and that you think then of such a person as if he is at that time your brother. And that you not only wish him well, but that he is as belonging to a family. And of course in that respect you connect him then with Ruthie, because she is there to see, I would almost say, to see that all the good thoughts and all the good material that comes in is distributed correctly. That is her task.

But for us, ordinary beings with a little bit of an idea of what it might be to try to be awake, we have that kind of a special obligation, spreading it over whichever time you think you can afford, and whatever quantity of material you think you can part with. And send it, send it to an image that you have in your head, that may not be entirely correct in outline. But it could be correct quite definitely in principle, because that what you drink to, that what you wish, is the essence of a person, not that what is on the outside. You wish him well inside, so that from that what is really him, he can grow. And then, I hope, can change whatever there has to be changed, to be changed in order to become a man who is becoming

to himself. So, Peter, a good year, Peter. And Ruthie.

Now I want to say something about everybody's behavior. And it's rather difficult to know where to start. Sometimes I think we believe we are quite perfect. And it usually is when we don't think about it, and we have our habitual way of living and behaving. At times we understand certain conditions, that they require a certain attitude, posture, a certain tonation probably, a certain expression on your face. And you conform in accordance with whatever has been taught, whatever you think is correct, whatever you might say you can live with, and also what you feel to some extent belongs to you, without going too far out of your way or sacrificing too much. You're just ordinary. And of course that's the way we are, unconsciously.

But we have an entirely different problem to face when you want to become conscious. Why? In the first place because it is extraordinary. And again it comes down to the one particular question: how much extra-ordinary do you want to become? What is the value of being different from other people? What is the value of being different than you are usually? Why would you want to give up what you are? As long as it has served you for some time, maybe it will serve you a little longer. And why should you want to change? But let's assume that you want to, or rather that there is quite definitely something in you that is alive that feels that it has to express itself differently, that it has to grow. We'll assume for a moment that we say we wish to evolve and also that we want to work on ourselves, and that we try as well as we can, and that we then try to consider whatever the behavior of ourselves is, as it is, trying to become impartial to it; live in accordance with certain rules: when

one says, "I would like to wake up," to the extent that your mind understands that, and to the extent that you have a feeling that actually you want to do something for that particular purpose because it is worthwhile.

And here we are now as a group interested in such ideas; and what is the corollary to that? Your behavior, so as to be able to show, to yourself in the first place that you are engaged in something that is worthwhile, that you are actually willing also to sacrifice certain things for it, and that if necessary you would try to convince, or rather you would like to show by means of your different ways of behavior, your attitudes and perhaps the level of your being, that you are extraordinary. And now the question is, if you're honest, to what extent are you extra-ordinary?

What is there that can show, first maybe to others, but quite definitely to yourself, that you are different? And then you ask yourself questions: How different was I today? Not a question simply of how often did I happen to think of Work, how often did I make an attempt of waking up, but in what way was I different? Different so that I felt not at home. This is the way it has to be different, because it's not a question of just putting on another little form of behavior, or a habitual way of behavior. That of course is familiar to me. This is unnatural, so it is not familiar. So it has to be something with which you are not at home, and with which you are willing to live then for that one moment for one purpose only: that it enables you to be much more awake since it is difficult.

And look at your day: today, yesterday; how is it going to be tomorrow? In what way was your behavior now in such a sense different that you feel that something happened to you, or that you made something happen? Now take this every day of the week, and consider what

is going to be tomorrow. With a Saturday with which you are familiar, in the way you usually spend it, and whatever time you will use for one purpose or another, what is there as a possibility of being different? Do you really want to? This you must make sure about that you want to, because otherwise we're not talking the same kind of language. - - Sunday. What is it that you assume you need as rest from your ordinary work? A certain form of laziness, maybe. Whatever it is, - sleeping a little longer, not being under such pressure. To be silent with yourself, - all right. What then? What is, what else is there? What activities, - and this you can consider on a Sunday, - are you going to be busy with during the week, the following week? What kind of attitudes do they require?

And I'll single out one, when you come to Tuesday group. You know I've said many times that when you come to that, - and this is now in this year of activity where the people of Tuesday groups are now committed to Work, and it is quite clear that you have to be; otherwise you will not work, and after a little while, if you don't, you will be, you will be asked to leave Tuesday, - and now you come into that room.

And you come from the street with your life, with your talking machine busy. And you see other people. There you are: "Oh, how are you? So nice, so -". You sit down; and you talk. About what? Ordinary life? What are you going to be engaged in for an hour and a half? What will you meet at that time? How honest can you be with yourself during that little period, that little period that you single out of the whole week as something that has to give you inspiration at least that you claim that you want? And what do you do to prepare for that when you get there to feel that something is there that requires on your part to be different? Can you at such a time be quiet? Even if

it is not for your own sake, that you do it for someone else who wishes to be quiet? How often do you lose yourself in that sense? When you come in, when you sit down, when you make all kind of an arrangement, and then sit quietly or perhaps patiently, or maybe impatiently, waiting until what? For what? And with what then will you receive whatever we talk about?

Because you know we talk about certain things that are important. Otherwise I wouldn't be there; because I don't want to spend the time unless it is important like that. That we talk about inner life and what to do, and how to meet God, if necessary; how to prepare for your possibilities of growth of that what you really claim you wish. You say so. And what is there in you to show that, that you are expecting?

You forget. And how can I remind you? I sit in the little room next door, and I hear until about five minutes to eight: "bla-bla-bla-bla-bla-bla-bla." And then all of a sudden it starts to calm down a little bit because it's close to eight o'clock. And you're still the same as usual. And sometimes I come in and I don't see any particular expectancy on your face, even. You sit, out of curiosity, hoping that I might say something and start the conversation, or a little bit of a lecture, like last Tuesday, which falls then into a certain - what? Soil? Prepared? Was there anything at that time that you recognized, or that you place in a certain way?

And I'm not saying this in a general way simply to be nasty about it. And I'm not saying to those who feel that they are not guilty. I'm saying it in a general way because if it happens to you once that you are all right, the next time you are not all right, and you forget. All of us are forgetful. This I wish to change. It belongs to Work. It belongs to the necessity of considering Work seriously.

And it has another kind of a result. We're engaged in trying to

be honest with ourselves, trying to be honest to that what we remember of Gurdjieff, trying to be worthy of that what he may have written as "All and Everything", and whatever his life represented; and to some extent to try to remain aware of the necessity of not to spoil the ideas, and to remain exact regarding the interpretation of it, without any personality - that means impartially - to be able to say what is meant by "work on oneself." This is our aim. This is the claim we make. This is to which I hold you; and that is what we all try to do.

And what will be the result? That that, if you are honest, starts to show. I don't care how long it will take. But it has to start to show, so that you become, - I will insist on this, - you will become a representative of the Ideas in your daily life. I've said it once. I have to repeat it time and time again because you forget it: so that someone who passes by and sees you will say, "Oh, look, there goes someone. I don't know what it is, but it is somebody of some kind." Maybe, if they could say it, maybe: "He is awake."

What do you do for that? What do you do to help maintain it? What is it that you understand as a responsibility to the ideas, and also responsibility to me. Because I carry you. And you carry me. And it is necessary to understand that, that there is something in me that is requiring help of that kind, so that you are not going to let me down. Because if you let me down under these conditions, you let the ideas down. There is no question about it in my mind. And so far you have not as yet fulfilled that kind of an obligation.

And still it is there for you to take. And you must take it. Because that belongs to your Work, to the extent that you can con-

ceive of it, to the extent that you can put it in your mind and understand it, but mostly to the extent that you can put it in your heart, and that something in you starts to feel about this; and that the feeling is there so that at times when it's a little difficult, or when ordinary affairs of life will take over, or you get angry or fly off the handle, or you get mad at this and that and the other, or you look at so-and-so with daggers in your eyes, - it does not belong at the present time in that what we are engaged in. And I don't care if afterwards in ordinary life you want to behave any way you wish, provided you wake up. That will be marvellous because anyone who sees you angry, and you are awake, will have a picture. And it would be very, very good. And again I don't exclude the ordinary affairs of ordinary life. You must live them the way you can live them. But I wish you, and I expect you to behave at such a time particularly in a certain way. And when I have said, "When you enter that room, you enter something." I don't care how you call it.

I hope you help with that. I try to create it that something is there, of that kind of, - a little while ago we called it atmosphere, - that what can surround you, that goes with you; that someone outside can notice because it can touch them, that kind of halo surrounding like a barrel in which you are contained, with which you then go through life, and which must be noticed. Because if work is light, light must be noticed. It has to give off heat. It has to give off vibration rates in darkness. It has to show on your face, in your behavior, in your controlled activities, in the way you look, the way you are with postures, the way you are in the presence of others.

And you must fight for that. You must make attempts for that.

You cannot allow yourself to be just as usual, not in that room. Try to think about this, try to see where it fits. See what you can do to improve it, to change it. Apologize to yourself. It's a question of apology to your conscience. With this kind of apology, the kind of saying to yourself, "I was not right," you give your conscience a task to respond. This is how it grows. A conscience will not grow by itself. Neither will consciousness. Because we're now talking about a feeling, a property of yourself, that what is part of your life and should be, and that what should remain motivating force in you. That you must now talk to so that it starts to develop, so that there is something there that it dares also to speak because you have spoken to it before. Something in you must tell your conscience also to wake up. It is dormant at the present time; it is very little developed.

But here you start: your behavior, you see it. If you can become aware, so much the better because it is more truthful. But there is something of that kind of an atmosphere created, you might say, for you. And you can take it because it is meant for you. You help maintain it; it is all yours. How else will you continue?

Children, I tell you this all the time. You have to prepare. And you have to work hard. For the sake of Gurdjieff. And not so much even for him. For the sake of eternal wisdom, wisdom which in time can free man from the bondage of the earth, from the bondage of this civilisation, and this terrible misery in which we are; and about which I've said many, many times, "How terrible that is, and how funest such an influence is on us." This you must do. I would almost say I beg you to do it. For your sake; for everybody else's sake; to help and be much more present to yourself, and much more contained, and much more under control. It does not mean sitting

with a holy face. You know that. But surely there is a difference between a holy face and to act, "ka-ka-ka-kak," like that. Who wants it?

Just be simple. Come in; sit down. Rest. Relax. Just sit. Wait. I will try all kind of things. Maybe at quarter to eight I will sit in the chair so that you will see me. And maybe after the meeting I will remain there until you go. It is not a club. It is not a Cafe Clutch. It is a group meeting for the purpose of understanding what is meant by one's life, what is meant by the obligation of maintaining it correctly, what is meant by the Five Rules of Objective Morality, what is meant by Impartial Mentation, what is meant by prayer in accordance with the hymn which is expressed.

Why don't you take something like that, and as you wait, as you sit patiently, take it out of your pocket and read. Read Ashiata Shiemash about love, faith, hope. Read certain statements that have struck you, little passages of "The Terror of the Situation", certain statements of the Chinese scientist about the Law of Seven. I say a little statement maybe at the beginning of Purgatory, the Holy Trinity. Maybe a few sentences out of "From the Author", or maybe from the beginning of the book. Something, somewhere, on a little piece of paper that you carry with you. And then you concentrate, you come to yourself, you let people who have to work, do work. Not too much fuss about the chairs. No fuss is necessary. Come. You sit. I'm telling you, to Tuesday. Monday, maybe, I cannot expect so much. Wednesday, almost I would say, is like a free-for-all. But Tuesday, that is Tuesday. That is the main motivation for all of us who wish to work, to get together, and to understand that that wish has to be met. And it can only be met by the proper attitude, the proper thought, the proper feeling, the proper way to be, I would

almost say, expecting the impossible; and then to live as one should live if possible as a conscious man. Try not to forget.

For many Tuesdays without me having to remind you.

So that you can prepare to stand on your own feet, two weeks from today I will go to Seattle and Berkeley. And I'll be back again, I hope, weather and all the rest permitting, by Wednesday, Wednesday afternoon. It means we will not have any music on the eighteenth, and Monday and Tuesday you will have to do, shift for yourself. I think we will keep two groups. The first group simply will be the Monday group, Monday, with different people from Tuesday answering, similar to what we have had, this time under no particular management, no one who has to take the initiative, no one who has to say you cannot talk. No one has to be recognized. It is a meeting where it is free for all. And you can talk. Even if you talk together, it is all right. Make yourself heard. Anybody is open. Anybody is entitled to ask whatever they wish. And anybody who can, will answer to the best of their ability. There is no special rule with it. It is just as if you get together and you talk about ideas principally. Don't try to deviate from it. That is where the older people will have to have a little bit of an upper hand. They must know. There is of course a feeling of responsibility among all of them who come there on Monday to help out.

One thing is: do not be condescending. Do not be patronizing. Don't make anyone feel that you know it all. Do it in such a way that you talk about yourself, what you knew, what you know by experience, what you for that reason could communicate, which then sometimes can be understood; and if it isn't, you can explain. But don't do as if you know more. You know, we're on the road to Infinity.

It simply means that we'll never get there. It also means, if you want to use that as a phrase, it's a very, very long way. How far it is, - you know in three days you can get to the moon. And it's only the moon.

Where do we aim at? Where are we going? When we say 'His Endlessness, good. Through what, what particular road? The planets? They're quite a distance further away than the moon. The sun? And we're lucky if we get past the sun. And then? Space. Space to the extent that it becomes eternity. We have a long road to go, all of us. Our lifetime is almost nothing. One ought to believe in reincarnation in order to have a better chance, or to live hundreds of years in order to find out by means of maturity what really the value of life is.

So if we take ourselves together as a bunch of people who know a little bit about this and that and the other, from the standpoint surely of eternity, but also from the standpoint of finiteness of a great distance, none of us know really very much; and that compared with each other, we're all practically at the same place, that is, the point of origin. And the reason I say this is that you have to become quite convinced for yourself that 99.99% of the time you're unconscious. You must know this. And you must know it with a certain temerity. Also know how difficult it is even to maintain or to hold on to something that is a little bit more conscious, and that it is seldom that you reach even a particular experience in which you say, "Ah, but this was real." How seldom.

So then, when we get together we talk about things, and we give a little bit of a different kind of light. And no patronizing, as I say, because no one of us really knows. But you put together in what direction you think your knowledge can extend. And then with that,

maybe, you open a little door for someone, or let some fresh air in through a window. Meekness. Simplicity. Not telling. Not teaching; but just being in the presence of each other, mutually wishing to find out. You know this; I know that. Maybe we can get together. Maybe it agrees. Maybe not. This is what it is for me. Is that what it is for you? Ah, I'm glad to know it.

These are the things of exchanging. Don't get impatient; don't criticize others. I'm telling you already how you are going to conduct this, you see? So that you can prepare for it. It needs preparation. It's not easy to sit there and let things go by without criticism, particularly when you think you know it better. And what do you know better? A little bit of different kind of experience. Different, not necessarily better. Remind each other by your presence. Remind each other to wake up by your waking up. When you straighten up, when you take a deep breath, maybe it could become known that you're engaged in something. Maybe before you speak, you wait for a moment. Maybe you choose words deliberately. Maybe you do it in a certain rhythm, or an emphasis. Maybe you do it in a way that you look at the person when you answer. Maybe it is as if during some time you look inside as if you are looking for something, almost I would say, something precious that you want to communicate. Make it honest. I say this because that is usually the trouble, that we fall down in any one of these little directions, or sometimes in several. And again I say, you have to learn.

I don't want to imply by that that I know it all, because for me it is a constant search also to find out what is right. In that way I work with you. Because in that way, I've said many times, I need it because I also am unconscious. I am on the road. I hope as fervently as you, or you should. But we are all together. And refer-

ring to what I said a little while ago, if we fall, we fall together. Don't let it happen.

On Tuesday, among those who really are working and have experiences, you tell about your experiences. Don't say, "I have worked." That is assumed. You don't have to mention it. And therefore you don't have to ask someone else, "Have you worked?" "Did you wake up?" It is assumed that those who come on Tuesday have worked, have wakened up, have been aware, have made efforts, have made sometimes super-efforts. And you come together to tell, what? Not "I have worked", or "I had a good day", or "When I got into my room I sat quiet, and I worked on myself". Excuse me, all of that is peppycock. You're not working when you do it that way.

You ought to be able to tell exactly how it was when you worked and when you made an effort, when the thought came to you to wake up, and where you were; what you were then doing; how you then were engaged; how long it lasted. What did you do to make it last longer? What moments were there that you could say at that time, "I did see myself. At that time I stopped. I was going from one place to another, And I turned a corner at fifty-second street; and I was on Fifth Avenue, and there was a shop window. And I looked in it and I forgot myself. I lost myself. But someone bumped into me, and I said, 'You!!' and I woke up and I heard myself."

Such things you tell. Not "I walked and I worked". What value? What did I do specifically? I drank coffee, and at that time I was a little mad because the coffee was spilled on the saucer. And something in me took place. And at that moment I got a little excited, and almost I would say, "What you do that for?" And I saw myself, and I said, "Look, here it is again, being disturbed a little."

I stand in line and I am impatient. So-and-so, an old woman,

is changing a couple of dollar bills at the bank. And I have to spend my precious time. I stand there waiting, waiting, waiting, for the old woman who is a little fumbling. And also the collector, the teller, also not so handy; has to count one bill after another, twenty of them, one-dollar bills. And I have to spend my precious time waiting for those fools, because I have what, what to do?

Tendencies, what they are. What is moon? We're now talking about the moon. Some people are there. No, not some people. Something is there. Where is the moon in us? The sun - easy, isn't it? You can say it's your mind. The earth - also easy, huh? Your body. Where is moon? What was split off? What is Anulios? The moon is your idiosyncracies, your habits, all your tendencies. That is why I told last year to find out what are your tendencies, because that is your moon. That was something that gradually was formed, not in the beginning when it didn't have an atmosphere. Gradually it formed an atmosphere; your habits became unconscious. With that there was a little bit of something split off that we call Anulios.

And it happens to be that what is essential of oneself that is not as yet covered by all the particular habits. But I cannot see it because my habits are in the way. Sometimes I call it magnetic center, sometimes Anulios, sometimes chief feature. This is the one thing that does not change in me. And it was originally me. It was split. It went with the moon. And if I don't uncover it by making the moon get out of its way so that I can see it, I will never see it, if I don't undo my particular habits, bring them first in the presence of my consciousness, that is in the sun; and I give them an airing on earth, my body. The manifestations of my body, how it behaves, all of that: it's like something that I cannot see. And still, when I bring it to my notice, and the tendencies, I see them. I call them

idiosyncracies. Maybe that is where the word 'idiot' comes from. That is how I am. This is the way I behave. This is where I live. I sometimes live more on the moon than I live on earth. But anyhow it's part of it.

And now I want to uncover it. I want to find out what they are. I bring them to the foreground and I start, you might say, to live with them. I discover the moon. This is what we should do all the time, - not wait until the Russians get there. We have the moon right with us. And we uncover it by sending some kind of substance to it, so that that gradually can be deposited; and maybe, when it is there, dissolves the moon, dissolves the habits, so that the habits come out in the open. And then I can fight them. And then I can use them. When I look at the moon, and the moon is there as if it has light, it changes all the time in accordance with the state of my mind. And maybe sometimes it disappears entirely. And then you might say I'm not under the influence of the moon. And sometimes in full moon I'm completely under the influence. Then I am moon-struck. Then I am lunatic.

So you see, these kind of things are there for us. And when I say we're all on the way, all of us are moonstruck. All of us have that kind of a disease. Sometimes you can see my moons better than you can see your own. All right. Always be sympathetic when someone tells about their experiences, but don't ever try to correct them. Don't try to tell what they should do next. Don't give tasks to each other. Each person on Tuesday knows their task because they know themselves. And what has to be done at such an evening is to be sympathetic to listen, not to be bored. When you come, you want to stay awake. You want, by your presence, to show that you are interested, that you are interested in the slightest communication from anybody, and

that all of it is worthwhile, worth your while. And then you will maintain a level. You will maintain among all of you a solar system.

But it is not complete, of course. All you are are little planetoids circling around each other somewhere in space. That is what a little multitude represents, little bits of feeling not at all united, not one emotion. Because you're not as yet united in the one aim to become conscious. When that is there among a group of people, you have a planet. And that planet's name is "Wish to Grow". That is a real emotional feeling. And it also then knows where the Sun is, because that is the totality of consciousness which is as an aim outside of such a group. And then for each one of them, - it may not be entirely the same, because all know that it is necessary for that sun to be reached by means of the emotion that all of them have and in which they are united, - they are united in an aim outside of themselves, not in an aim that remains personal and, you might say, can hurt someone else.

So when you come to Tuesday, you leave your personality outside. You just walk in as if you are already a changed person, as if you are, not only honest, almost as if you float, as if you leave your body with all its different little requirements, your habitual way of behavior; leave it outside. Take your cloaks off. Remain honest, and then you can see each other for whatever you are. And you need not be ashamed.

I say these things now two weeks before in order for you to prepare yourself. And when I say 'prepare yourself', I mean it. It is not something that you must now forget so soon as you're out of the door, that you will not remember any more. Tomorrow, Sunday, again, write it up. Don't let me forget. Monday, Tuesday: opportunity. Will I take it? Do I wish it? Do I honestly pray for the

possibility of doing it right?

I will think of you at that time, because of course I will be in Seattle. We will be talking about Work all the time. So it will be fairly easy for me to imagine you. Three hours difference. But what is time? So have a good couple of days without me.

So now again, what will we do? What do we know about "I"? Where is it, and if we want to find it, in what direction? And what is this "I"? There is a difference between the assumptions in the beginning of what "I" has to be, and that what, at the end, it will be. That what it will be at the end is opposite from what it is assumed to be in the beginning. In the first place we assume in the beginning that it is separate from oneself. In the end it has become one with oneself. In the beginning we assume that it has no more functions than just to observe, that "I" in itself is impartial, and that it is completely objective; in that sense that it has no feeling - at least not the kind of a feeling that we know about. In the end it is exactly the opposite. It has the deepest feeling it ever could have. It has a partiality for oneself. It has functions which are similar to whatever it now is as personality. And it is not separated any more. It has become one with one.

And why do we go through these kind of rigamaroles or formalities? In order to make something as if we make it outside of ourselves in a workshop. And then we take it and put it in the home. "I" first has to be built. And it cannot be built in the surrounding in which we are, because it will immediately crush it. For that reason we have to assume that it is separate from ourselves in a certain place which we call an objective surrounding, and the building of an objective faculty. It takes a long time to build this "I", and for a long time

it will have to be assumed that it is separate from oneself. And that only in a surrounding which is completely pure it could become impartial, and stay impartial. Everything of ordinary life has to be eliminated first. And then there is a chance that this little "I" grows. And the little "I" is dependent on the moments of thought and the moments of feeling.

And it is as if, when one thinks of this "I", as if there are constant vehicles going towards "I" representing energies wishing "I" to grow in the direction of objectivity, and that these vehicles leave every moment on the moment. Sometimes they are quite empty. There is nothing in them from me. And then they simply pass by. And when they arrive, you might say, at "I", "I" is not fed. When something of me is in it, during the process of going towards the "I", - and again it is like an assumption, - there is a conversion of myself, so that when I arrive at "I", I have been made into food for "I". The food is that I say to "I": "I wish you to observe". That is the food for one moment.

There are different kinds of food, all of them going towards "I". One is, "I am". Another is, "I wish". Another one is, "I can". Sometimes it is a longer sentence. Sometimes it is, "I know myself", "I am what I am", "I know myself everywhere and always", "I know myself with impartiality", "I am He", "I am Thou", "I am", and sometimes "I". When that arrives finally, that "I" in its simplicity, it fits whatever there has been created. And then it's ready to move back, you can say, to earth, or to become again united with that what is personality. And then from that time on, personality starts to change, because "I" is strong enough.

So now this is the process. At the end personality is completely merged with "I". "I" has the upper hand, and the functions of

personality have been changed into objective faculties. Constantly this objectivity in the mind has now made the mind function as if it is a higher mind-intellectual-body, of which the seat of its existence is in one's consciousness. It is as if the feeling originally belonging to personality has been reorganised, and has been replaced, as it were; or rather it has moved to one's heart. And it is now Keadjianian body. And the physical center as body has become free from itself. It's a change. And still one has to go through the ordinary formalities of separating before it can be reunited.

This is what we don't understand. Because we think that we can improve ourselves the way we are, and that by just constantly holding on to the idea that improvement must take place in myself, that it will. And the trouble is, it won't, because there is no road out, no road together of the three centers doing that at the same time. Every once in a while one of the centers goes ahead of the other two. That is possible. There is enough energy for that. And then, with the negation of the rest, one center becomes mystical. But it is not man any longer; and one doesn't want it that way. One wants simultaneous growth, and afterwards the unity of all three bodies. And then I existing as "I": the transformation of "it", the conversion process of all energies, all energies, intellectual, emotional, and sex energy, into something that has now become useful for thinking real, for emotions real, and for creation real.

What it does to one, and what it will give at that time is, in the first place: patience, silence, peace, equilibrium, understanding, control and will - indomitable will, merciless will, a will which is contained of wish, desire and knowledge. Purposeful, because one knows where, in what direction, and how one must work.

"I" is an interesting substance. It has a quality out of this

world. And it is very difficult even to put words so that one can connote that what is "I". In the beginning "I" is only a breath. It is the breath of life for oneself. It is the link with which the Keadjanian body starts. It comes from magnetic center, as if magnetic center can see through the habits of myself.

I say it's interesting to think about "I", to know that it can be there, and to let it live; and for oneself to be willing to sacrifice what may be required.

Consider your life seriously. If you don't, it is so useless. To a good week-end.